departed this life. Let him, therefore, have this will and
belief,

" (2) The intelligent, whose body is spirit, whose form
is light, whose thoughts are true, whose nature is like ether
^omnipresent and invisible), from whom all works, all desires
all sweet odours and tastes proceed ; He who embraces all
this, who never speaks, and is never surprised ;

<((3) He is myself within the heart, smaller than a
corn of rice, smaller than a corn of barley, smaller than a
mustard seed, smaller than a canary seed or the kernel of
a canary seed. He is also myself within the heart, greater
than the earth, greater than the sky, greater than heaven,
greater than all these worlds.

" (4) He from whom all works, all desires, all sweet
odours and tastes proceed, who embraces all this, who never
speaks and who is never surprised, He myself within the
heart is that Brahman. When I shall have departed from
hence, I shall obtain Him (that Self). He who has thi^
faith has no doubt ; thus said Sandilya ;
yea, thus he said *st.*

Here the autnoi of Chandogya has soared into the
highest region? nf philr.sophical spec\.iotion possible foi a

heaven-idnmined soil.

Chapter IV contains seventeen sections of which ii, iv. v and xv ilone seem to be of some importance.

Section ii gives the storv of Janasruti Pantrnyana, perhaps R Sudra king, offering his daughter in marriage to Raikva, a Brahmin teacher, and in return receiving spiritual instruction When the king first approached the teacher with material presents such as cows, a necklace and a carriage and begged for being taught about the Deity whom Raikva worshipped, the latter contemptuously turned down his request saying, " Fie, necklace and carriage be thine, 0 Sudra, together with the cows " Thereupon Pautrayana took again his own daughter with material offerings. Raikva then came » down from his pedestal, gladly accepted her as wife and